

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“Let me make it clear and definite that religion is not founded primarily on logic; religion is founded on faith. Faith, like electricity, is hard to define; but, like electricity, it has tremendous power. Faith is that satisfying something which comes into humble human hearts as a result of prayerful life and righteous living.”—RICHARD R. LYMAN.

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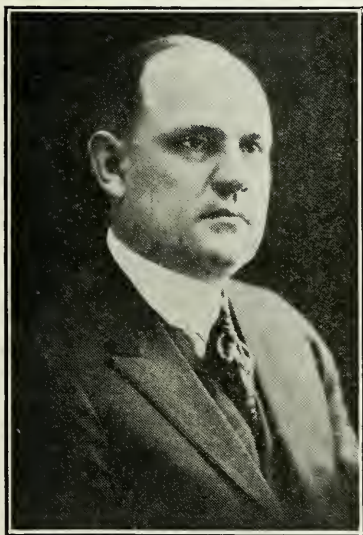
Thursday, September 1, 1932

Price One Penny

STEPHEN L. RICHARDS

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

STEPHEN L. RICHARDS hails by direct descent from Dr. Willard Richards, who was President Brigham Young's counsellor, and who was in Carthage jail on that fatal afternoon of June 27th, 1844, when the Prophet Joseph Smith and his brother, Hyrum, were martyred, and when his only other companion, John Taylor, was savagely wounded, his life being miraculously spared by the assassin's bullet striking a watch which he carried in his vest pocket.



STEPHEN L. RICHARDS

This conversation, which took place in the jail a few minutes before the attack, reveals the caliber of Willard Richards. Speaking to him, Joseph Smith said, “If we go into the cell will you go with us?”

The Doctor answered, “Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—you do not think I

will desert you now? But I will tell you what I will do. If you are condemned to be hung for treason I will be hung in your stead and you will go free."

Joseph said, "You cannot."

The Doctor replied, "I will."

Willard Richards not only witnessed this terrible tragedy, but did all he could to defend the Prophet and Patriarch and to care for John Taylor. Not a drop of Dr. Richards' blood was shed.

Dr. Stephen L. Richards, the father of Apostle Stephen L. Richards, was a quiet man of sterling worth, known for the gentleness of his disposition and for his universal kindness and consideration for the poor. He was highly respected in his profession and greatly beloved by all who knew him. His life was full of unrecorded deeds of mercy and generosity. As a father and husband, a home-maker and friend, he had few equals.

The Richards family has been prominent in business and professional pursuits since the establishment of this commonwealth, and were prominent among the early settlers of America. They have been distinguished for their sagacity in business and for their independent thinking. They have been religious people, but religion with them is not merely emotionalism, it must appeal to their reason to claim their allegiance.

His ancestors on his mother's side were also distinguished for their initiative and leadership. His mother, Emma Louise Stayner (Richards), a daughter of the late Arthur Stayner, who was instrumental in promoting the sugar industry in Utah, is a woman of unusual dignity, rare soundness of judgment and sweetness of character, who has written upon the countenances of her children the stamp of nobility. She is the mother of ten children, six sons and one daughter now living. Her sons, Stephen L., Claude, Dr. G. Gill, Stayner, Willard and Russell, are all men of intelligence, initiative and capacity. The devotion and consideration of these boys for their parents has called forth universal respect and admiration. Her daughter, Mrs. Grace Richards Warner, is a woman of the same superior type as her mother.

Stephen L. Richards was born in Mendon, Cache County, Utah, June 18th, 1879, and subsequently moved with his parents to Farmington, Utah. He attended the public school, Davis Stake Academy, L. D. S. University, Salt Lake High School and University of Utah.

His professional training was received in the University of Michigan and the University of Chicago. From the latter institution he received the L.L.B. degree. He was the first Utah student to be graduated from the law school of the University of Chicago, and was a member of the first class ever graduated in Law from that institution, receiving a Cum-laude degree.

He has been active in the Church from his boyhood, serving officially in the Sunday School, Mutual Improvement Association,

and Religion Class. Following the death of George Reynolds, he was appointed second assistant to President Joseph F. Smith, who was general superintendent of Sunday Schools.

He was principal of the Malad city schools, and served for ten years as a member of the law faculty of the University of Utah, and was tendered a professorship in the University of Missouri, which he declined.

Stephen L. Richards was called to the apostleship and set apart to that office by President Joseph F. Smith, January 18th, 1917, and has been very active in this service. His training and ability eminently fit him for this high calling. At home he has served on important committees, and he has travelled extensively throughout the Church in the discharge of his apostolic duties.

February 21st, 1900, he married Irene Merrill, a daughter of Clarence Merrill and Bathsheba Smith, a woman of superior intellect, refined and artistic in temperament, devoted and happy in her family, co-operating with and encouraging her husband in every undertaking, submerging all her interests in the interests of others. This marriage has been blessed with nine children: Lynn Stephen, Irene Louise, Lois Bathsheba, Alice Leila, Helen Merle, Georgia Gill, Joseph Albert, Philip Longstroth and Richard Merrill.

The home life of Brother and Sister Richards, which began under extraordinary circumstances, has never lost any of the romance and adventure that marked its beginning. They were married late in February and early in March moved into a one room log cabin on a ranch in Idaho. Idaho is a land of magnificent distances. This cabin was a mile from the nearest house. Stephen L. was not yet twenty-one, ambitious and eager for adventure.

Those were heroic but halcyon days for both of them. It is not the task of a novice to break broncos and milk wild cows. It requires not only courage to drive a four horse team over rough canyon roads hitched to a wagon loaded with logs—it requires skill, strength, agility and resourcefulness, all of which Stephen L. had, and he got out of this hard and dangerous work the thrill and satisfaction which comes from meeting difficult situations and mastering them. He did heroically the part of a frontiersman, and it will remain eternally to his credit.

While there is no evidence of those rough and tumble days in his appearance, and while they seem far removed from him as he sits at ease in the council chambers of administrators and executors of large affairs, or stands on the platform pleading the cause of justice, or in the pulpit appealing to young people to give their allegiance to the faith of their fathers—still those hard days were highly profitable. Many of those experiences may have been difficult, but these young people had brave hearts. Some of the things which they did read like fairy tales.

Picture, if you will, this young bride reared in the city, unac-

quainted with pioneer life, sitting by the fire in a lonely cabin waiting through the long hours of the night for the return of her belated husband who was lost in a blizzard? Or holding a fractious horse while the young frontiersman cautiously harnessed it and skillfully hitched it to the wagon.

These may have been hard days but they were happy ones, and although the wheat which he harvested and hauled by team from Malad to Collinston brought him only forty cents a bushel, and the hay which he stacked on the ranch sold for \$3.00 a ton; those were profitable days. They gave him an appreciation of the effort required to produce things, and put him in contact with the soil and in touch with nature, all of which helped to sober his thinking and solidify his character.

The people of the nearby settlements in Idaho became acquainted with this young rancher and discovered that he was a man of ability and learning, and they persuaded him to accept the principalship of the public schools of Malad. He carried this work forward efficiently and won the confidence and esteem, not only of his teachers, but of the community. Several years after, when he made a visit there, one of his friends remarked, "Steve, you still know everybody; why you know every dog and cat in Malad Valley!"

It was while here that he was inspired with an ambition to become a lawyer. Through his resourcefulness and diligence he accumulated money enough to make a start. He took his wife and children to Ann Arbor and entered the law department of the University of Michigan, from which many of the leading lawyers of Utah have graduated. In Michigan he was soon recognized for his ability. He became orator of his class and secretary of the Webster Debating Society. He went from Michigan to the University of Chicago, where he completed his professional training.

To those familiar with his splendid basic qualifications, his aptitude, the effectiveness with which he works, his fidelity to the truth, his devotion to duty, his pleasing personality, it is easy to understand how he made such rapid progress in building for himself an enviable place in the confidence of the community. Analytical in his mental processes, yet not so technical in his consideration of legal questions as to lose the proper perspective of the case as a whole, and guided by a high and constant desire to promote justice, there is every assurance that had he continued to devote his great talents to his chosen profession, he would have been a brilliant and outstanding member of the bar. This training and experience have given him a larger vision and a broader understanding of human affairs. As a result, his judgment in council and his teachings in public and in private are influenced by the fundamental legal principles which he accepts for his guidance.

From a family chronicle furnished by his wife, we quote: "Passed the bar—tried his first case January 11, 1905, in Malad, Idaho." In referring to this case his father, Dr. Stephen L. Richards, said, "The operation was successful, but the patient died." Is this a veiled inference that he lost the case?

He is judicially minded. He can quickly analyze the most intricate and complicated problem and state it with an unsurpassed clearness and nicety of diction. His briefs and discourses are models of the best English. As an advocate we do not know his superior. He is an able and conscientious lawyer, eminently successful in his private practice. Of late years such time as he could give has been given to directorship work. He is an officer and director of some of the largest and most important corporations of the state, and is one of the safest counsellors at the Salt Lake bar. Capacity, versatility and dispatch are among his characteristics.

At the time of his selection as an apostle he was senior member of the law firm of Richards, Hart and Van Dam, and had a lucrative practice, but on receiving this appointment he closed his office and gave his undivided attention to his new calling.

His political experiences are interesting. He was elected city attorney of Murray, was candidate on the Democratic ticket for a member of the state legislature, candidate on Democratic ticket for the state senate, candidate on Democratic ticket for city attorney of Salt Lake City, named for governor at the Democratic convention in 1916 after having previously declined to run, and was defeated by Governor Bamberger on the fourth ballot, receiving the next highest number of votes.

His business ability is clearly shown by the following: He is vice-president and director of Amalgated Sugar Company, director and member of executive committee of Utah State National Bank, director of Z. C. M. I., director of Utah Oil Refining Company, vice-president and director of Granite Furniture Company, director of Zion's Securities Corporation, Director of Temple Square Hotel, president of Wasatch Land and Improvement Company. Formerly president of Sugar Beet Finance Corporation, an Intermediary Company lending about \$14,000,000 of War Finance Corporation funds to local Sugar Companies about 1917 or 1918.

The love of home and kindred is the deep and dominant passion of his life, and he knows how to build a home and his wife knows how to make it an abiding place for one's affections.

Stephen L. Richards has the rare capacity of making dreams realities, of shaking results out of confused situations. While he is practical, he is artistic in temperament. Things must be beautiful in perspective and fine in technique to satisfy his taste. He is a natural builder and has never built anything cheap or shabby. Building is almost a passion with him. He felled,

squared, and hauled with a four-horse team from a canyon forty miles away the logs with which his first home was built, a neat and beautiful little one on a ranch in Idaho. There is always a hospitality about his home that is at once chivalrous and warm-hearted.

The bride of his young manhood has fostered and encouraged this native love for the beautiful which is so strong in him. Whether it was a dirt-roofed cabin on a remote ranch or a modern home among the finest residences of the city, Irene Richards would decorate it, embellish it, and adorn it with that mystic atmosphere which makes a home. She is an artist in home making and all real art and has the finest feeling in it.

There is a congeniality, a comradeship, a comity of interest between this couple that has made every hour happy. He has the spirit of adventure, tempered with caution; she has confidence in his judgment and admiration for his courage—they team beautifully; their married life has been a long romance and their home a centre from which has radiated a filial love which is at once strong and beautiful.

His daughter Alice has voiced in these lines the admiration which the children hold for their father:

“Now give me a father with a brilliant mind,”
Said brother Lym—“And he must be kind,”
Echoed Sister Louise, “and generous, too,
And really unselfish thro and thro.”
“I want my father to be Kingly great,
Whom men will honour and decorate.”
Said Lois in that great council above,
“I want a father that I can love,
For all he will surely mean to me,”
Said Allie—“Now, Helen, what will your father be?”
“God will choose him and set him apart on high
And his wisdom and glory will reach the sky.”
“Yet surely my father must human be,” said Georgia Gill.
“Understanding, too,” said Joe—“Now, Phil,
Will your father be dark like you
And handsome, and gay and charming, too?”
“It’s a pretty big order already, I see,”
Shouted young Dick, “but my father must be
A good friend and a real pal to you and to me.”
Now when all our desires were spoken and through
God smiled on us all and sent us to yon.

On the occasion of Brother Richards’ fifty-second birthday, his son, Lynn, a brilliant young lawyer, wrote to his father:

Dear father:

The 18th of this month is a glorious day to me. There are few who have the opportunity to enjoy the intimate association of so noble a character and so fond a parent as I have been privileged to enjoy. My

gratefulness to you is only marred by my realization that with such an influence I have failed to attain a position comparable to the opportunities I have enjoyed. But be that as it may, I nevertheless am grateful to you and to my Heavenly Father for this privilege and opportunity." . . .

Brother Richards replying said, in part:

Dear Son:

Few things could have been more encouraging and comforting to me than your letter. I am sincerely grateful for your devotion and your love. Your life and affection are the realization of one of my fondest aspirations. To have one's eldest son so noble and true with so much promise for the future must ever be the consummation of a man's highest ideals.

I pray that my other sons may emulate the example you have set for them. . . .

The Lord has been most gracious and merciful to me. I thank Him and hope soon to be able to put forth more effective effort to show my devotion. . . .

Affectionately,
FATHER.

We are permitted through the kindness of Mrs. Richards to select from a personal record some very interesting information with reference to Brother Richards' early life. The heroic and humorous are delightfully intermingled in these experiences:

"Cut four teeth at four months," and, may we add, all of his wisdom teeth early.

When ten years of age he drove a wagon with a hayrack loaded with furniture from Farmington to Sugar House and led a cow. Good for a ten-year-old boy.

"While sleigh-riding on an avenue in the city he was run into by a horse coming out of an alley which cut his leg badly. While they were sewing up the wound he got the other leg free and kicked the Doctor across the room." He probably would have starred as a "soccer" player.

While in a canyon one day he saw a fisherman with his line hooked in a tree. Seeing the difficulty Stephen said: "Shall I shoot that limb off for you?" "No, you can't hit it," the worried fisherman answered. In a little while again Stephen said: "Better let me shoot the limb off." The man answered: "Go away, boy, you can't do it." But Steve persisted and finally the exasperated man said: "Fire away, you can't hit it." Steve knew he could and he did. "By jove, kid, you've got a good eye. Thanks."

"At a rodeo he lassoed a wild horse with the first throw of the lariat"—an echo of his ranch days.

"He drove the second auto south of Provo through Bear Valley and Panguitch." That was before the days of highways or self starters. "Farmers for twenty miles around brought their families to see the auto pass on the road." It was a real curiosity in those days.

He has since driven by auto from Boston to San Francisco.

(Continued on page 554)

THURSDAY, SEPTEMBER 1, 1932

EDITORIAL

NEW WORLDS TO CONQUER

THE knowledge and power of God are expanding,
The veil o'er the earth is beginning to burst.

Truly is this prophetic announcement, made in that inspirational song composed for the dedication of the Kirtland Temple, almost one hundred years ago, being fulfilled. Wonders and marvels in the earth are occurring with almost lightning rapidity, and we are prepared for any revelation that may come to us from the fields of scientific research.

In these days the call of science leads men to adventures as romantically heroic as in any in the history of human courage and devotion. A few days ago a slender professor of Belgium, in a balloon of his own construction, and equipped with instruments of precision, went ten miles and a half into the air to make a study of conditions existing there. Since the mysterious "cosmic" rays, which come from all directions of space indiscriminately, appear to be partially absorbed in their passage through the earth's atmosphere, there is a special value in observations made at as high an altitude as possible. The section of the earth's atmosphere—over ten miles up—which Professor Piccard has explored, is that about which least is known. The value, not only to abstract science, but to our common life, of more knowledge of the upper atmosphere, becomes clearer every day. The scientist claims that the cosmic rays will answer some of the darkest riddles of the universe, the source of its power, its origin and its destiny, and to that end they are willing to make any sacrifice. In fact, Professor Piccard is going to the region of the Hudson Bay next year, with his balloon and floating laboratory, to make further investigations.

The earth, as we know it, is surrounded by the atmosphere which we breathe, but we have no knowledge of the influence of the upper air upon light and life on earth. The "stratosphere" is that unknown region which surrounds the earth at a distance of more than seven miles. It is known that as distance from the earth increases, the gaseous covering which we breathe becomes more rare. What exists beyond this normal atmosphere is the quest of scientific research. In the atmosphere extending around the earth at a distance of approximately seven miles is concentrated more than three-quarters of the earth's air. With-

in this relatively thin layer of air are contained nearly all the weather effects which can be observed without special scientific apparatus. It is above this that men are attempting to explore.

It is interesting to read the following narration by the Professor of his recent exploration :

We shot up from the earth so fast that within three hours our instruments showed that we had reached our maximum altitude, of ten and a half miles. At this great height we were floating through a darkened sky. It was intensely cold. Our thermometers registered a temperature equivalent to nearly thirty-three degrees Fahrenheit below zero, or sixty-four degrees of frost. It was extremely difficult for us to recognize points on the earth spread so far below us. Our maps were of no use to us. The mountains lay below us, but they seemed to have sunk into the earth, which looked like a flat plain. The lakes below us, with the sun shining down on them, resembled mirrors scattered over the earth. Our trip was excellent from every point of view, and our instruments worked wonderfully well. We took observations with our instruments for eleven hours out of the twelve for which the ascent lasted. I am indeed satisfied and pleased with what I call "a magnificent voyage."

By a coincidence there started on the same day as Professor Piccard's flight, another adventure in the air. J. A. Mollison, the British airman, completed the first solo flight across the Atlantic from east to west. It was the first crossing in a fast aeroplane, and it took only thirty hours from Ireland to New Brunswick, N. S. Nothing could be more striking than the contrast between the two men and the two adventures. They are at opposite poles of what is comprehended under the name of science. Mr. Mollison is a practical aeronaut by temperament and conviction, to whom faster or longer travel by air is sufficient end in itself. The frail and studious Belgian scientist, on the other hand, is an aeronaut by adoption, who would probably never have cared to step off the earth at all if he had not been vexed by an otherwise insoluble problem in science. Both have their high places in the endless stream of human endeavour, and both deserve well of their fellows and posterity. Both, too, in their different ways, are representative men of their age, an age insatiable of new secrets to wrest from the mysterious unknown.

We shall await the results of Professor Piccard's Hudson Bay exploration.—JAMES H. WALLIS.

GRATITUDE is a great stream into which are ever flowing the other high and holy qualities of human life; it becomes adorably touched with the glow of God, it opens up the human soul to the glories of everlasting and eternal things. No one can attain the things of life without gratitude.—JOSEPH QUINNEY, JR.

STEPHEN L. RICHARDS

(Concluded from page 551)

We regret that the limits of this article are such that we cannot include numerous other experiences.

Stephen L. Richards is an eloquent preacher. He is logical and philosophical in his thinking, with a poetic imagination, rare descriptive powers, and a clear, well modulated, oratund voice. His sermons are compact with meaning and convincing in argument. One never hears or reads his discourses on such subjects as "The Home," "The Power of Resistance," "Personality of God," "Youth," and kindred topics without being lifted up and impressed with his magnificent interpretation of "Mormonism" and his tolerant, appealing attitude toward humanity. We quote from his discourse on "Youth":

Youth should know that obedience is not bondage but liberty—liberty under law; that the only real freedom is freedom from our own weaknesses, from the vices, the remorse of conscience and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect, and irreverence will wane. . . .

What a glorious age of promise youth is, when life is in the bud and early blossom, when each experience is fresh with curiosity and adventure. I think that if we may envy anything it is the life and vitality of youth. I would not rob it of its joy and its sparkle; I would only add to its richness by securing its enjoyment through the passing years. I know that a real appreciation of the Gospel will do that. Gospel truth will also quicken the impulses of the spirit, and the spirit is the life of man. It unfolds new visions as knowledge increases and these new visions keep life ever new. So in the Gospel of life, there is youth even in old age.

God bless youth that they may understand truth and us, and God bless us that we may understand youth.

Dignified in appearance, gracious in manner, loyal to his friends and admired by them, a lover of great outdoors and all nature, himself well-educated and a devotee of education, modest and unobtrusive but with faith in the soundness and rectitude of his convictions, bringing a quiet self-assurance, devoted and supremely happy in his domestic life, successful in his work, an able lawyer, an eloquent preacher, a sagacious and far-sighted business man with a taste for politics and a talent for statesmanship and diplomacy—he is indeed a leader of men.

He belongs to the intellectual and ethical aristocracy of the world. His full allegiance and all his splendid powers are, without reserve, dedicated to the service of the great Church of which he is a chosen apostle.—(Published in *The Improvement Era*, August, 1932.)

TWO VIEWS OF LIFE

ELDER J. M. SJODAHL.

THERE are two widely divergent views concerning the existence of man on earth.

One of these has been called the scientific view, although it is scientific only in ascertaining a certain class of facts. Outside this preparatory work it becomes unscientific in the highest degree. Its conclusions are not scientific. In other words, it reminds one of a building of cardboards erected on a solid rock foundation. But such a structure would be no more lasting than one built on sand.

The other is Scriptural and, therefore, in fact, scientific, both in the foundations and the superstructure.

In the so-called scientific view, man is the product of selection and heredity, surroundings and training. He is merely a wonderful and complicated machine. As such he delivers his products as a machine. He who knows the parts of a machine can calculate its motions and control its purposes. In the same way, the acts and even thoughts of man can be controlled by one who knows the human machinery. There can be no personal responsibility in a machine; nor in man, if he is but another machine. And even if a degree of responsibility is admitted, there can be no self-determination. The acts and thoughts are determined by the construction of the different parts. It is all mechanical.

The Scriptural view of the existence of man is different. In this view, man is the child of God. He has come in accordance with an eternal divine decree, upon this earth, as to a wonderful institute of learning, in order to get an experience necessary for eternal progress. His body, be the origin of it clearly understood or not, is the tabernacle in which the eternal and immortal spirit dwells during its existence in the material world; it is also the wonderful collection of tools by means of which that spirit is in contact with the material world, and thereby able to fulfil the purpose of its existence on the earth.

In this view, man is a personality, dwelling in flesh, with independence, volition and responsibility. He has a peculiar place in the history of the universe as the bearer of the highest ideals and as subject to moral responsibility. As the child of God, man has a unique place in the creation which can be comprehended only in the light of divine revelation.

This is the Scriptural view of the existence of man on earth. It is also the only scientific view.

And because he is the child of God, his place is in the Church of God, even on this earth. Jesus in the Temple should be our pattern. His question: "Wist ye not that I must be about my Father's business?" means in a few words that the dwelling of

God is where a child of God ought to be found ; and that he ought to be occupied with the things that belong to God. It seems that it was in the temple of God that the consciousness of the divine calling and dignity of Jesus awakened to life. That is Scriptural proof enough to us that our place as human beings and the children of God is in His Church and His Temple, and that our chief concern ought to be that which belongs to Him, our eternal Father.

THE LAW OF CONSECRATION

ELDER H. T. PARDOE, MANCHESTER DISTRICT

ONE of the soul-satisfying doctrines contained in the philosophy of the Latter-day Saints is "man is that he might have joy." True happiness and contentment are considered an heritage of every member of the human family. It has been well demonstrated that such a condition is largely impossible under our present-day economic order. For we find some persons suffering unjust deprivation of the normal necessities of life, while at the same time more fortunate individuals are lavishing in riches. Such a condition breeds dissatisfaction, selfishness and jealousy, which are contrary to man's God-given destiny of joy. One would naturally think that inasmuch as God has planned a goal of happiness, that He would also give man a scheme by which social equality and economic stability could be assured. Investigation into Holy Writ reveals instances where, because of the righteousness of certain people, the Lord instigated principles which governed their economic welfare.

Enoch, the seventh from Adam, and the whole city of Zion of which he was a prophet, lived under the Law of Consecration, or, in other words, they had all things in common, dedicating the surplus to a general fund. Likewise we find that the same condition prevailed in the primitive church among the people who were converted by the Apostles. It is recorded that Ananias and his wife Sapphira applied for admittance into that order. They sold all their possessions, but brought only part of the proceeds to Peter. Peter informed Ananias that he had not lied unto men, but unto God, and Ananias fell dead. His wife, not knowing of her husband's death, told the same falsehood a few hours later, and met with the same tragic fate. In the early history of the "Mormon" Church, the Law of Consecration was practised for a short time in some of the pioneer communities. It was unsuccessful, however, both because of the unpreparedness of the participants, and also because of the great influx of outsiders into the settlements.

Nevertheless, as surely as night follows day, "The Order of Enoch" will eventually be the basis upon which the societies of

the future will function, if the multifarious financial and political difficulties of the world are to be ameliorated. May the time speedily come when the Priesthood of God will be established as the directors of the world's governments and the knowledge of the Lord and His righteousness cover the earth "as waters cover the mighty deep."—(Extract from an address given at the last Manchester District Conference, held at Hyde.)

A HUMBLE TESTIMONY

HELPLESS in a wheelchair, through years of suffering, Sister K. Laurie of the North London Branch, London District, sends in the following testimony :

"I know that this is the true Church of Jesus Christ. I first attended the Church about August, 1916, and was baptized November 11th of the same year. I am thankful to my Heavenly Father for my conversion, as the years since that occasion have been the happiest of my life. The Gospel teaches one how to live and pray sincerely, to seek high ideals and live a better life. Such thoughts inspire us and make everything around us appear good and lovely. I know that it is impossible to live a joyful life unless we are spiritually inclined. I feel weak and helpless without my Heavenly Father. He has helped me through all my long years of tribulation and has been my greatest friend. He understands, knows my needs, and is good to me. This is a humble testimony but a true one."

PRAYER SAVES

PRESIDENT ALMA G. BURTON relates the following experiences during his presidency over the Tahitian Mission :

"Back in Papeete once more after a long and somewhat hard trip. We were thirty days getting from here to Tubani, a distance of over 360 miles. After we had been out for three days we ran into a very hard wind. They say it was the worst we have had in these islands for twenty years. It ripped our sails to pieces, broke the boom pole and riggings and chains on the jib pole. Then to top it all, we had two sailors washed overboard. We finally got them back with ropes and just had to lay to in the wind.

"After five days of that, I called my two companions together in the sailor's cabin and told them we would pray and ask for deliverance from this storm. All three of us prayed in turn. That was about 6 o'clock in the evening. At 6:30 the wind was calm and the weather was good that night. The next morning

we spent in repairing our sails the best we could, and two days afterward we landed at the Island of Rurutu.

"I have a statement from the upper Tuamotu district of the healing of a woman who for twenty minutes had absolutely no heart action, but because of her faith, previously expressed in a desire to be administered to, the Elders were asked to go there for that ordinance. Her family, as well as a number of men holding the Priesthood who witnessed the administration, bear record of the returning of her spirit as soon as the Elders' hands were lifted from her head."

CHURCH WIDE NEWS

A MEMORIAL to the Pioneer Mother, erected under the auspices of the Daughters of the Utah Pioneers, was unveiled at Springville, Utah, July 25th. President Anthony W. Ivins delivered the dedicatory address and Apostle George Albert Smith of the Utah Trails and Landmarks Association offered the prayer.

BAPTISMS as a direct result of home missionary activity in five of the six stakes of Salt Lake City have more than doubled during the past six months as compared with the same period last year. Figures indicate a total of 295 baptisms for 1932, as against 145 for the year previous, and it is anticipated that the report for 12 months will exceed by 50 per cent. that of 1931.

MAHONRI M. YOUNG, internationally known Utah sculptor and grandson of President Brigham Young, has been awarded first prize in the sculptor division of the International Olympic art exhibit with his statuary, "The Knockdown." Mr. Young has also gained eminence in the fields of painting and etching, and is recognized as one of America's outstanding artists.

A RECENT alphabetical compilation of Utah counties, giving the name of the leader of the first settlers and the date of settlement shows: Beaver County, by S. F. Howard, in 1856; Box Elder, by S. A. Carter, in 1851; Cache, by P. Maughan, 1856; Carbon, Bishop Frandsen, 1843; Daggett, by Latter-day Saints then in Uintah, in 1862; Davis, P. Session, 1847; Duchesne, created in 1914; Emery, settled by J. McHatton, in 1857; Garfield, G. A. Smith, 1850; Grand, Mr. Billings, 1855; Iron, P. P. Pratt, 1850; Juab, Mr. Heywood, 1851; Kane, Mr. Maxfield, 1852; Millard, Anson Call, 1851; Morgan, J. M. Grant, 1855; Pinte settled at Circleville, 1864; Salt Lake, Brigham Young, 1847; San Juan, S. S. Smith, 1880; Sanpete, Joseph Allen, in 1849; Sevier, Albert Lewis, 1863; Summit, Mr. Snyder, 1853; Tooele, Mr. Rowberry, 1849; Uintah, by Latter-day Saints, in 1862; Utah, J. S. Higbee, 1849; Wasatch, J. Bond, 1858; Washington, J. D. Lee, 1852; Wayne, no name given, in 1891; Weber, Mr. Goodyear, in 1841.

WE discover the facts of science by investigation; become acquainted with the beauties of art and nature through appreciation; acquire philosophy by meditation; and learn the truths of religion by inspiration.—NEPHI JENSON.

FROM THE MISSION FIELD

Transfer: Elder Carl G. Agren of the Hull District was transferred to the Norwich District, August 19th.

Doings in the Districts: *Bristol*—A torrential downpour of rain did not dampen the spirits of the Bristol District members on August Bank Holiday. They congregated in a school room at a centrally located branch, engaging in songs, poetry, re-told stories and reading of original essays. During an interval of brightness the group climbed to the top of the "Common," where they participate in outdoor contests such as tug of war, races, broad-jump and ball-throwing. Cheltenham Branch was awarded the Shield for scoring the highest number of points.

A candidate of the Bristol District was baptized by President Donald K. Ipson of the Welsh District at Barry Beach, August 14th. Confirmation occurred the same evening by local Elder Albert Perry.

Hull—Races and other forms of competition were represented at the Grimsby Branch Sunday School ramble on August 13th. The children were well taken care of, and a delightful "tea" was served at their destination in Waltham.

A party composed of twenty-seven adults and thirty children of the Gainsborough Branch Sunday School enjoyed an outing at Mablethorpe, July 16th. "Tea" was provided the kiddies at Lyon's Cafe, and the remainder of the day spent in visiting concessions and attending the baptismal service in the evening.

Newcastle—Shildon Branch Sunday School went on their annual outing to Seaton Beach on August 9th. The affair proved highly successful.

Sixty persons attended an excursion of the West Hartlepool Branch Sunday School July 27th, in Windgate Park. Games were played and a light luncheon served.

South Shields Beach was the scene of a pleasure-trip sponsored by the Gateshead Branch Sunday School August 4th. Refreshments and contests featured the day's activities.

Norwich—Five people from Lowestoft were baptized in the Norwich Branch baptismal font, Saturday afternoon, August 13th, by Elders Arthur J. Morgan and Wheeler R. English. Confirmation was made the same day by Elders Eric J. Seaich, Arthur J. Morgan, Wheeler R. English and local Elder Frank M. Coleby.

Nottingham—Friends and members of the Eastwood Branch gathered together in an outing, July 30th, with the Primary children at Conard Park. Although the weather was slightly unfavourable, the sport and fun was not in the least diminished.

Saints of the district met in the Pavilion, Woolaton Park, at twelve o'clock on Bank Holiday. Stormy weather necessitated a hurried retreat to the Nottingham hall, where an interesting programme was conducted.

Sheffield—Fathers and sons of the Sheffield Branch congregated at Rivilen Dams for their annual outing Saturday, August 13th. Refreshments, games and an invigorating hike over the moors all contributed to the enjoyment of the occasion.

LEAD ME, O LORD!

I DO not ask, O Lord, that life should always be
 A pleasant road ;
 I do not ask that thou should'st take from me
 Aught of its load.
 I do not ask that flowers should always spring
 Beneath my feet—
 Too well I know the poison and the sting
 Of things too sweet.

For one thing only, Lord, dear Lord, I plead—
 Lead me aright.
 Though strength should falter and though heart
 Should bleed—through peace to light.
 I do not ask my cross to understand,
 My way to see ;
 Better in darkness just to feel Thy hand
 And follow Thee.

I do not ask that Thou should'st always shed
 Full radiance here ;
 Give but a ray of peace that I may walk ahead
 Without a fear.
 Joy is like restless day : but Peace divine
 Like quiet night.
 Lead me, O Lord, till perfect day shall shine
 Through Peace to Light:

ADELAIDE A. PROCTOR

DEATH

SHEPHERD—Funeral Services were held by President Marlow V. Wootton August 9th, for William Shepherd, aged 79, who has been a staunch friend of the Church for many years and is the father of Sister Edith Shepherd of the Nottingham Branch. Nottingham District Elders acted as pallbearers and the grave was dedicated by Elder Owen S. Leishman.

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